

Prayers answered for missionaries

By Carol S. Garrett

BIRMINGHAM, Ala. — Yuji Kinshita has received Christ in Japan because Southern Baptists were praying. Amadou Diallo, a young Muslim man in Burkina Faso received Christ and has found strength to stand and grow in his faith, because Southern Baptists were praying.

Rain has begun in parts of drought-plagued Africa. Ten new Baptist churches were born last year in Grand Dedehe County, Liberia. A new Southern Baptist evangelist has begun spreading the word of Christ in Thailand. In every instance, Southern Baptists were praying.

Missionaries clamour for the prayers of those at home. While our money is essential in facilitating their work, our prayers sustain them.

Fred and Sami Sorrells know about answered prayer. They are missionaries living in a new village settlement area in eastern Burundi. The Sorrells asked Southern Baptists to pray for them during a recent topographical survey.

Today they are thanking God because several springs were identified which can provide a safe and adequate water supply. World hunger funds have been received for capturing the springs and building public water fountains. In addition to this good news, 30 people recently followed Christ in baptism. "Praise God for the living water now available to the people," the Sorrells said.

Southern Baptists have been praying with Dot Elliott, missionary to Japan, for the salvation of one of her Bible class members.

All over the world God is answering prayers as he provided ways for

believers to come together as a church. "The Lord has granted our request and Ansokwa Baptist Church in Kumasi, Ghana, has acquired a choice plot on the main road for their church building. Thank God for answering the prayers of his children," reported Ann Bryant, missionary to Ghana.

Jetis Baptist Church in Yogyakarta, Indonesia, has been granted a government permit to hold services in their new church building. Southern Baptist prayer partners and missionaries are thanking God that this permission was granted.

Southern Baptists continue to pray out more workers to help with the harvest. Three short-term volunteer doctors are the answer to prayer for additional staff for the hospital in Nalerigu, Ghana. In The Gambia, Dr. and Mrs. Bob Hollifield have volunteered to serve for one year. They are operating a mobile dental clinic for village people. Prayers for a volunteer clinic administrator in Salima, Malawi, were answered by volunteers Frank and Celia Sission of Roswell, New Mexico.

Southern Baptists' prayers are being answered, from the drama of rain for Africa to the routine need of a mimeograph machine to be used in a Colombian Baptist Chapel. Each time prayers are answered, new needs are created.

Carol Garrett writes for WMU, SBC.

Editor's Note: These examples of answered prayer were taken from prayer requests missionaries actually sent to Southern Baptists through the Foreign Mission Board during last year.

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, December 5, 1985

Published Since 1877

Homeless Korean women find poverty, pimps, or Mrs. Pang

By Erich Bridges

SEOUL, South Korea (BP) — They arrive daily at the Seoul train station: wide-eyed country girls in their teens, wives or daughters estranged from their husbands or families, unskilled women looking for work.

To these awe-struck rural women, Seoul at first sight is "like heaven or Hollywood," observes Southern Baptist missionary Don Jones. That's understandable, considering the contrast between rural South Korea and Seoul, now one of the world's largest cities.

But for a woman with no money, no job, no place to go, Seoul is more like hell. Her career options; poverty or prostitution.

Pimps watch the train station for arriving women. The helpless ones are easy to spot; they step off the trains and stand around gawking at the big city. The pimps approach them and offer shelter, food, clothing. The price is revealed later.

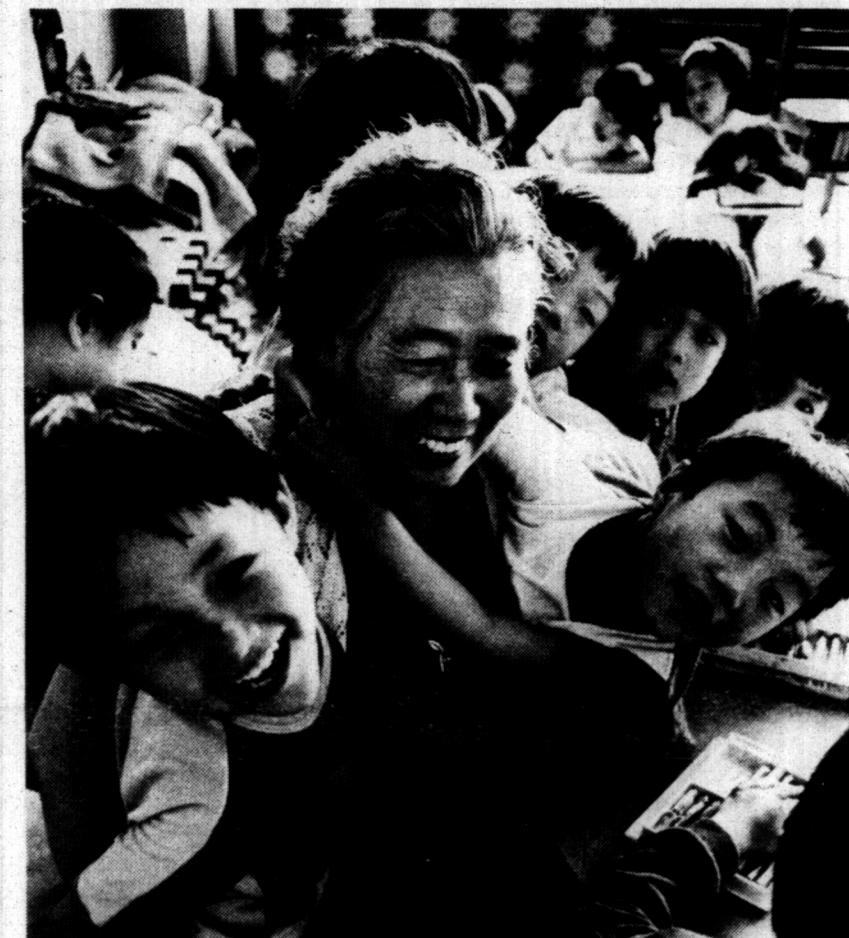
But police watch the train station, too, and guide some of the homeless females to Mrs. Pang's shelter in one of the city's factory districts. There they find safety and support, job training, sometimes family reunion, always the love of Christ.

Mrs. Pang (Pang Ho Sun is her full name) is a small, gray-haired Baptist widow with delicate hands and gentle eyes. Almost single-handedly, she has helped nearly 40,000 Korean women in need of a friend.

Now 70, she found the Suzanna Christian Trust Foundation in 1967 and bought land for her current shelter in 1975. "The first year I built the basement," she remembers. "The second year I built the first floor. Then the second floor. For the last three stories the government gave some money, but not enough."

Southern Baptist missionaries also have given some time and money, and the Foreign Mission Board has agreed this year to help finance a new building. Other aid has come from churches in Japan, where Mrs. Pang studied in seminary. The Korean government assistance stems from official interest in Mrs. Pang's work and her own former career as a public social worker, which began among the ruins and refugees of the Korean War.

She's also found time over the past year to begin and lead the Baptist Woman's Mis-



Mrs. Pang Ho Sun romps with kids at the day school housed in her women's shelter in Seoul, South Korea. Mrs. Pang, a Korean Baptist, started the shelter years ago to aid homeless women. Now she oversees a whole range of ministries, including family reconciliation, counseling, evangelism, child care and job training. (BP) PHOTO by Don Rutledge

sionary Union and to rear four children. One son now attends Harvard University; a daughter teaches music at the Baptist seminary in Seoul.

The sudden death years ago of her second son, whom she had "dedicated" to God as a future pastor, emotionally devastated Mrs. Pang. "I asked God, 'Why did you take him away from me?' At that time I heard the question, 'How could you give your son to the Lord when you will not give yourself to him?'"

Her answer to that inner question was a profoundly deeper faith and commitment, which resulted in the Suzanna Foundation.

Today her rambling building offers not only emergency shelter for homeless women and girls but education programs, Christian counseling, worship services, a day-care center for children of women factory workers, shelter and training for unwed mothers, and vocational training — including a bustling clothes factory in the basement. Mrs. Pang oversees it all and scrambles for the resources to keep it going.

Her first goal for every homeless woman is family reconciliation and reunion. If that proves impossible, she teaches women to take care of themselves, first by developing self-respect. "She's someone who sees a human being as very precious," Jones explains. "(These women) begin to feel a sense of worth just by being around her." Job training follows until her students are ready to join the more than 50,000 female workers in the district surrounding the shelter.

Mrs. Pang sustains her vision with faith, guts and fund raising. Korean Baptist churches excel in evangelism but haven't yet shown much interest in her ministry, so she looks to Japan and elsewhere for help.

"Her work seems to be very lonely," observes Baptist worker Kang Su Do, who counsels and preaches at the shelter. "But she has a very strong will."

(Adapted from the October-November 1985 issue of The Commission, magazine of the Southern Baptist Foreign Mission Board.)

Bridges writes for FMB.



FOR ALL AGES — If this year's \$70 million goal for the Lottie Moon Christmas Offering is reached, then people of all ages and in all kinds of situations will be witness to it. In war-torn Lebanon, \$55,000 will expand the outreach of Baptist Publications, the Beirut-based ministry that produces Christian literature for the whole Middle East. Managing that ministry are Southern Baptist missionaries Wayne and Frances Fuller. **SOUTHERN BAPTIST HISTORICAL LIBRARY AND ARCHIVES** begin and lead the **Baptist Woman's Mis-**

Historical Commission, SBC
Nashville, Tennessee

Editorials by don mcgregor

Survival until Christmas

What most Mississippi Baptists may not know is that their children are going through the toughest time of the year right now.

With two cars in the garage and one outside that can't be put in the two-car garage, with television sets in every bedroom and in the den, with more clothes than can be kept in the closet at any one time. Mississippi Baptists might be saying, how can our children be hurting?

The fact is that Mississippi Baptists have some 600 or more children who depend on us for everything, and the fall of the year is the toughest time of all. They are the children at the Mississippi Baptist Children's Village, and they are just as much the children of Mississippi Baptists as are those who live in their own homes.

The Children's Village lives from offering to offering. The Christmas offering is coming up soon, and it should prove to be a life saver. The problem is that life has to be able to go on in order to be saved. And things at the Children's Village get tough in the fall.

The costs associated with caring for dependent children have skyrocketed in the last few years, according to officials at the Village. The traditional idea of taking a little child who had no place to go and caring for him is not the case any more. Most of the children who live at the Village now went there as teenagers. They have problems from their backgrounds that the younger children would never encounter. They can't be helped by just being given a place to live. They have emotional scars and even some physical scars that can only be dealt with professionally.

Because of its tremendous needs and because of the vital ministry that it performs, the Children's Village has been made a part of the \$40 million endowment campaign that is now a part of Mississippi Baptist life. But again, income from such endowment as will be provided by this campaign is a ways off in the future. The Village needs money now.

The endowment campaign may save the life of the Village, but somehow the Village has got to make it long enough to be saved.

Last year about this time the Village has to borrow \$100,000 on short-term notes just to keep operating. That debt has been repaid, but it shouldn't be necessary again.

In spite of the fact that these are to a great extent teenagers and not four-year-olds, they are the children of Mississippi Baptists. We have set ourselves to the task of taking care of them. The only reason that the job might not get done is that we just don't

do it.

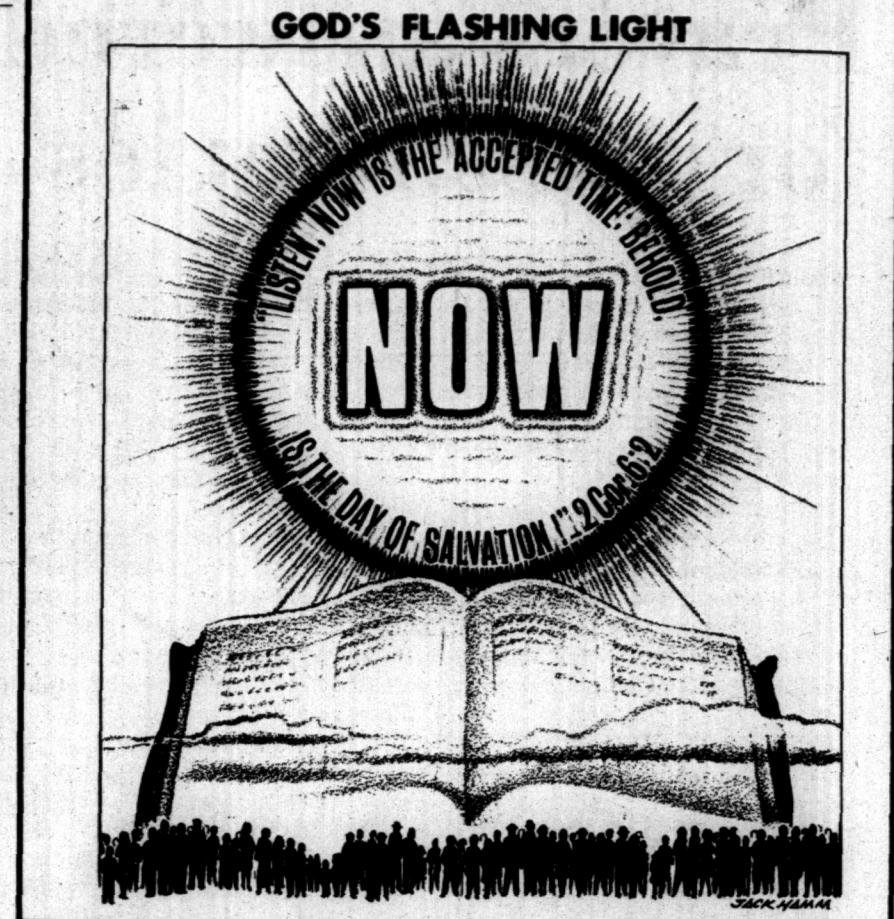
There are Children's Village facilities in many areas of the state. They are all under the same umbrella and all need help. The main facility is in Jackson, the India Nunnery campus. Others are in Tate County, at Water Valley, in New Albany, near Brookhaven, and at Bond.

Deanie Ferrell was 12 years of age when she went to live at the Children's Village. Now she is a Southern Baptist missionary to Ecuador. Who knows how many more Deanie Ferrells are on the Children's Village campuses right now. There are some for sure. How many may depend on how well we respond to the need of the Village for funds.

The Christmas offering is coming, and it will solve a lot of problems.

The Village has to make it to Christmas, however, in order to make it work.

It will survive until Christmas. It



With our help, survival could be made a lot easier. And that could mean a great deal to our children who live there.

Guest opinion . . .

Some questionable preaching styles

By George F. Lee, Sr.

The effectiveness of preaching is usually measured by the crowds attracted or the number of decisions reported. Popular pastors of fast growing churches and successful evangelists become models for authentic preaching.

The characteristics of successful preaching may be evaluated from several angles. One angle reveals Bible centered content, magnification of Jesus Christ, the power of the Holy Spirit, the undergirding of prayer, presenting the Gospel simply, etc.

Another angle reveals that some popular preachers have an abundance of charm and winsomeness, and sound a voice of authority. Their preaching may accentuate any of several things, some of which are very questionable to me. One is their slant on the miraculous and spectacular side of God's activities and the conversion experience. In their sermon illustrations a convert doesn't just walk down the aisle to take the preacher's hand. The person jumps pews, runs, shouts, and cries in coming to the preacher. The convert is not just an ordinary Joe either. This person is the first-string quarterback, the beauty queen, the chairman of the deacons, a Sunday School teacher, the pastor's wife, or the community godfather.

Besides being articulate, being able to "ham-it-up" is advantageous. This type preacher can take an ordinary event of two sentences with a lost person and develop a 10-minute drama. A popular preacher made a mission tour in Africa and was back home reporting to a state convention in annual session. A foreign missionary who was part of the tour stood with me at the back of the auditorium astounded by the spectacular report.

For the missionary there was a problem of credibility. The convention messengers loved every minute of it!

Knowing how to control people's emotions is another advantage of questionable use. Arouse people's anger over a common enemy. If they are not aware of an enemy, reveal one. Appeal to fear where danger is possible. Have an attractive woman sing a special just before the message. Raise the flag of patriotism and sing the praises of our God-fearing forefathers. Know when to use humor. Arouse a sense of guilt by naming a sufficient number of sins to include everybody. Effectively mix fear, anger, sex, patriotism, humor, and guilt into each sermon. When you control people's emotions, you can lead them by a hook in the nose.

Another technique of special interest is what I term egocentric preaching. This method magnifies the speaker in a subtle way. Some are more adept at this method because of whatever combination of advantages they have going for them in terms of mental skills, talents, appearance, experiences, friends, etc. This particular type of preacher, while speaking much about God, Jesus, the Holy Spirit, the Bible, and the Gospel, will, without arousing suspicion, present himself as the authority for what he is preaching.

Listen to this type of preaching for such clues as these: "Now listen to me closely," "Hear me," "I'm going to tell you something, folks," "I'm telling you," "I want you to hear this," "I'm convinced that," "I mean," "I believe that," "Let me show you something," "I'll say this only once so pay attention," etc. Add to this the frequent use of the preacher's first name—"Now

you may ask, James, why do you say that?" One popular preacher I heard recently used the terms "I", "me", and "my" and his first name to make references to himself 150 times in a 35 minute sermon!

This egocentric type preaching didn't begin last week. To my knowledge, it is a post WWII phenomenon that probably developed with youth revivalists exploiting everything they could glean from Billy Graham's preaching. If anything worked to get results, they cultivated it. The concept is accentuated by the success syndrome that dominates the American culture. If it is successful, it must be of God!

Egocentric preaching is definitely interesting and appealing. It is certainly easier to listen to than sermons of a famous preacher my parents heard on the radio each Sunday afternoon back in the 1930's. His sermons seemed to consist of running quotations to the extent that I responded as a child, "Can't he say anything for himself?" It must have been a sin to have a personal opinion or to use a personal reference.

But there is a danger in the current degree of egotism in preaching. Now you may ask, "George, what's wrong with egocentric preaching?" Well, I'll tell you and I want you to read carefully because I'll write this just one time. Egocentric preaching has a tendency to be cultic. There is a tendency for people to make a profession of faith because of their faith in a strong personality who has so authoritatively preached the Gospel. When looking for a revival preacher, we are tempted to seek out this type.

In the 1960's our association had an egocentric type preacher for

evangelist in an area crusade. We knew his first name well by the end of the week because he must have repeated it a hundred times. Over 600 decisions were recorded that week. A few years later we made a survey of baptisms over the previous 10 years and discovered that in the year of the crusade we had fewer baptisms than in any of the other nine when we had no crusades. People were obviously attracted to the evangelist. If this says anything about the depth of commitment to Christ in some churches which are built around egocentric preaching, those churches have a superficial glory.

Study successful preaching we must. We are pragmatic in looking for what works and for who gets the job done. Or to be more spiritual, I would say with tongue in cheek, "To discover what God caters to." If it works, it must be what God is blessing. Do it and do it big! But you may ask, "Well, George, isn't that humanism?" I'll tell you something, folks, if it's humanism, it's God's humanism!

George F. Lee, Sr. is director of missions for Lawrence, Marion, and Walthall associations.

Missionary news

Mr. and Mrs. Ralph Davis, who retired Dec. 1 as missionaries to Ghana, have notified the Baptist Record that their new address is 402 South 23rd. Ave., Hattiesburg, Miss. 39401. The telephone number is 582-3552.

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Youth Evangelism Conference theme will be "Metamorphosis"

"Metamorphosis" is the theme for the annual Mississippi Baptist Youth Evangelism Conference, Dec. 30-31 at the Mississippi College Coliseum.

Keynote speaker will be Emory Gadd, of Youth Ministries Imperative in Houston, Tex. The youth pastor will be Edward Cooper, pastor of First Church, Oxford.

Kenny Marks of Nashville, will perform a concert and "Aggie Mae" (Sylvia Harney) of Louisville, Ky., will be spotlighted in a special feature. Group singing will be led by Bruce Fields, minister of youth at First Church, Biloxi. Group fun time will be



Gadd

Cooper

led by Rich Malone, minister of youth at Calvary Church, Tupelo.

Special music will come from

"Redemption," an interchurch group from Gulfport led by Carol Mabry; "New Generation," of First Church, Pontotoc, led by David Prevost; and "The Third Day," of First Church, Quitman, led by Wayne Baggett.

Door registration begins at 1 p.m., Dec. 30 and the program concludes at 3:30 the next day.

There is a \$3 registration fee per person to cover cost of the syllabus. Youths may register prior to the conference. Deadline for that is Dec. 19 at the Evangelism Department, Box 530, Jackson, Miss., 39205. Youths may

(Continued on page 4)



"Aggie Mac" and Sylvia Harney

RTVC reorganizes; Edwards promoted

FORT WORTH, Texas (BP)—A reorganization plan has been adopted by the Southern Baptist Radio and Television Commission, under which current financial vice-president James Edwards will be promoted to senior vice-president and chief operating officer.

RTVC President Jimmy R. Allen will remain as the chief executive officer under the plan, which was adopted during a two-day retreat at Lake Texoma, Okla., attended by administrators of the agency as well as representatives of the administrative sub-committee of the trustees.

"The reorganization has been in the works for several months," said Fred Roach, of Dallas, a RTVC trustee. "It was brought to a head by our efforts to restructure our finances. Allen said: "The reorganization now approved by the trustees will complement the process authorized by the Executive Committee of the Southern Baptist Convention."

During its September meeting, the SBC Executive Committee approved a recommendation to allow the RTVC to restructure debts incurred in the startup of the American Christian Television System (ACTS) network. Under the plan, the RTVC will be

allowed to borrow up to \$10 million with a 10-year payout and conduct a five-year \$10 million fund raising campaign.

The plan included "very stringent" requirements "designed to help them develop a definite plan to retire their indebtedness without having to add additional indebtedness," according to Executive Committee member Harmon Born of Atlanta.

In addition to restructuring the top of the organization, the plan eliminates 13 more employees, leaving the commission with a total of 97 personnel, including 90 full time and seven part-time workers. The 97 employee total is down from a peak of 176 in May of 1984, when ACTS was launched.

Under the reorganization, Edwards, as chief operating officer, "will have responsibility for the day to day control," Roach said. "The bank made a specific recommendation about the importance of having a day-to-day operations officer on site all of the time. I think it is smart (to appoint a chief operating officer) because Jimmy (Allen) will be away 80 percent of the time raising money. It is hard for him to sign every policy memo and

(Continued on page 10)

Clarke land sold, chiefs of agencies to be feted

Sale of ten acres of land owned by Clarke College and plans to honor five long-time state convention agency heads were among business matters passed by messengers to the Mississippi Baptist Convention in Jackson, Nov. 11-13, not reported earlier.

The ten acres were to be sold for \$115,000 to be placed in the plant funds section of the budget, in the name of Clarke College.

Joe Tuten, pastor of Calvary Church, Jackson, proposed a committee to plan festivities to celebrate 125 years of combined leadership of Harold Fisher, president of Blue Mountain College, Ralph Noonkester, president of William Carey College, Lewis Nobles, president of Mississippi College, Paul Pryor, president of Mississippi Baptist Medical Center, and Paul Nunnery, director of the Baptist Children's Village. The planning committee would consist of Earl Kelly; Frank Gunn; president of the Convention Board, Eddie Hamilton;

chairman of the order of business committee; and chairman of the Executive Committee, Bartis Harper. The celebration would take place during the 1986 Mississippi Baptist Convention.

In other business, the convention approved the building of dormitories on the coast campus of Carey and a medical office complex for Mississippi Baptist Medical Center.

Bivocational meet set for Jackson

The third annual meeting of the National Council for Bivocational Ministries begins today in Jackson and runs through tomorrow. It meets at the Sheraton Regency Hotel.

Keynote speaker will be Jim Lewis, director of the Associational Missions Division of the Home Mission Board.

The Baptist Record

MC-Clarke merger intent sought by Convention Board

By Tim Nicholas

The Mississippi Baptist Convention Board at its Nov. 26 meeting asked for the Baptist Education Commission to make a report on the intent of the merger of Mississippi College and Clarke College.

The merger, voted by the convention in 1980, essentially included a gradual phaseout of separate funding of Clarke, ending with Clarke as a satellite campus of Mississippi College. Depletion of funding, high cost per student, and enrollment problems were cited as reasons for the merger, which was jointly proposed by the Education Commission and Clarke trustees.

The 1986 college fund distribution, presented by the Education Commission to the board, continued a three percent per year drop of separate funding of Clarke, from 19 percent in 1985, to 16 percent in 1986, with the dif-

ference added to each of the other three colleges. By 1991, according to the schedule, Clarke funding would come entirely from Mississippi College.

The request for the report from the Education Commission came about from an impassioned plea from retired president of Clarke College, Lowrey Compere. Compere said that Clarke ran a \$12,500 deficit this past year and that continued de-funding "is a death sentence for Clarke College." He added, "If we're going to close Clarke College, let's have a decent funeral, not starve it to death."

Clarke College had the equivalent of 30 percent of the convention's operations support is allocated for administration and is divided by the schedule which de-funds Clarke by 1991. The rest goes on a per-full-time-student basis to the schools, with one percent going to expenses of the commission.

Compere requested an amendment to the commission funding proposal that would have frozen the convention's administration schedule at the 1985 level for two years, with a request that the commission restudy the merger. Compere argued that the regional accreditation team which would be studying the campus shortly would likely place it on probation with funding as it stands.

Board member Leland Hogan, during discussion of the proposal amendment, said the convention had voted that no satellites, such as those of William Carey College, would be funded separately.

W. R. Burris of the commission noted that the percentages which Clarke is losing is going to the other colleges equally, though MC still has responsibility for administration at

Mary movie protested for poor taste

NEW YORK, N.Y. (EP) — Thousands of protesters demonstrated at the U.S. premier of the film "Hail Mary." The movie, by French director Jean-Luc Godard, was greeted with similar protests when it opened in Europe earlier this year.

"Hail Mary" depicts Mary (played by Myriam Roussel) as a gasoline station attendant. She appears nude in several scenes. Joseph is portrayed as a cab driver. Pope John Paul II has criticized the film, saying it "deeply wounds the religious sentiments of believers."

Columbia Pictures' distribution arm dropped "Hail Mary" because of opposition to the film, but an independent distributor has picked up the movie.

Clarke. "It seems to penalize MC," he said to the board. He said the commission already planned further study of the merger.

The board voted not to pass the amendment, accepted the report of the commission, and asked the commission to report to the Executive Committee by February, the intent of the merger.

The commission report places \$3,361,247 in the operations budget for 1986, and \$600,000 in capital needs, which is a part of a \$3,000,000, five-year allocation for capital needs, going to 1990.

In other business the board voted a three percent rate increase for Gulfshore during the next season and heard a report concerning expansion of Gulfshore. Earl Kelly, convention board executive secretary-treasurer, said the three main problems at Gulfshore needed to be remedied. He requested board approval of employment of the consulting firm of Candice, Rowlett, and Scott to solve the problem of staff housing, cafeteria space, and guest space. The fee would be 10 percent of whatever the building project would be, including architectural and engineering fees. The board approved the employment of the firm with the request that should no addition be made to Gulfshore that the firm will be paid a prearranged fee.

The board also voted to have convention documents microfilmed and to purchase a new telephone system for the convention board offices at an estimated savings over ten years of \$459,370 over current leasing. And the board voted to have undesignated hunger funds distributed at an 80-20 percent split between the Foreign Mission Board and the Home Mission Board.

Elena repairs, new church building projects funded

By Don McGregor

Continued repercussions of Hurricane Elena continues to be felt, and the Executive Committee of the Mississippi Baptist Convention Board in a pre-convention meeting allocated funds for repair of damages caused by the storm.

In Jackson Association the funds totaled \$2,300, and they were distributed to Mrs. Frances Salley in the amount of \$300 and to Griffin Street Church in the amount of \$2,000.

The total in Gulf Coast Association was \$14,290. Allocations were made to the association for \$2,000 for repairs to its office building, to Trinity Church for \$8,752, to East Howard Church for \$1,000, to Broadmoor Church for \$500, to Harvey G. Thornton for \$738, to Mrs. Minnie Smith for \$100, and to Mrs. W. C. Killebrew for \$1,200.

The committee also authorized the purchase of a new van for the disaster unit at a cost not to exceed \$16,000.

In a later meeting the Convention Board approved \$9,500 in church building aid and \$22,500 in pastoral aid.

The church building aid went to Askew Church, Panola Association; Summerwood Church, Northwest Association; Forest Hill Mission, Prentiss Association; and Pearl River Community Church, New Choctaw

Association. Each was \$2,500 except for \$2,000 going to Forest Hill Mission. The pastoral aid supplements went to 13 pastors.

The new church expansion committee reported to the board that the 1984 Margaret Lackey Offering for state missions had provided \$125,000 for the work of the committee. From this amount, \$37,000 was used to purchase two new mobile chapels, increasing to 14 the fleet of such chapels for loan to new work situations. One of the new chapels went to Rose Hill in Panola Association, and the second went to Southside Church in Vicksburg.

During the past year, the committee reported, funds were provided to Gulf Coast Association for the establishment of four new church-type missions. They are Bayside Park, North Long Beach, Robinson Road, and North Hills in Wiggins. In north Wiggins \$5,000 was provided for site preparation and \$20,000 for a site and for moving and maintenance costs for a mobile chapel.

In Lowndes Association \$25,000 was provided for the purchase of a site for New Hope Church. The church has made a lease-purchase arrangement with a former Ku Klux Klan group for property, but conflict within the Klan group made the arrangement im-

possible. The church bought another site, and a mobile chapel was loaned

In Lauderdale Association there was also a \$25,000 allocation for a new site for the Northeast Lauderdale Mission.

It was reported to the board that Cooperative Program funds going outside the state during the Southern Baptist Convention fiscal year from Oct. 1, 1984, to Sept. 30, 1985, amounted to \$5,775,203.33. This was distributed as follows:

Convention operating, \$89,625.91; Annuity Board, \$46,198.91; Foreign Mission Board, \$2,887,430.60; Home Mission Board, \$1,138,687.14; Golden Gate Seminary, \$116,767.68; Midwestern Seminary, \$99,500.86; New Orleans Seminary, \$197,962.25; Southeastern Seminary, \$187,567.46; Southern Seminary, \$253,516.41; Southwestern Seminary, \$332,227.75; Southern Baptist Foundation, \$12,242.68; American Baptist Seminary, \$11,434.21; Brotherhood Commission, \$42,676.21; Christian Life Commission, \$35,688.62; Education Commission, \$21,309.23; Historical Commission, \$19,807.79; Radio and Television Commission, \$242,139.95; Stewardship Commission, \$19,923.30; Public Affairs Committee, \$20,154.25; and Peace Committee, \$342.12.

"Metamorphosis"

(Continued from page 3)
also register at the door. But pre-registration prevents waiting in long lines.

Motels in the area include Best Western Metro, Comfort Inn, Econo Lodge, Holiday Inn Southwest, Howard Johnson's, La Quinta Motor Inn, Metro Ramada Inn, Scottish Inns of America, Stonewall Jackson Motor Lodge, and United Budget Inn.

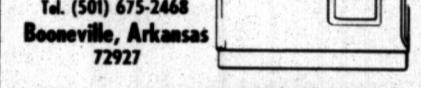
For further information, contact Guy Henderson, director, Evangelism Department, Mississippi Baptist Convention Board, in Jackson, phone 968-3800.



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By Stanley Stamps

Do you have any tools lying around your house that you no longer use, taking up room in your garage, workshop, or basement? They are still useful but you've replaced them with newer and more sophisticated equipment?

Some of you may know of various pieces of shop equipment, that are still operable but are no longer in use. Have you thought that these items may be cleaned up, repaired, and put into the hands of artisans overseas and serve to help him earn a decent living?

How about a household appliance that has been laid aside because it may be slightly damaged or doesn't work as good as the newer models? These, too, can be utilized—repaired and put into the hand of a needy person overseas and thereby provide that person a means for a better life.

In Tegucigalpa, Honduras, Southern Baptist Missionary Larry Elliott, has begun a Vocational Training Center just for the purpose of training Hondurans in specific skills needed to assist them in improving their lot in life. The tools and equipment mentioned above are to provide material for training them to repair small appliances, learn new trade skills, and provide them tools with which to work.

Another beneficiary of this Voca-

tional Training Center will be the churches of the Honduras Baptist Convention as the members earn more and can tithe. Some equipment will also be made available to churches for use in construction projects of their own.

Your Baptist Men's group could make a vital contribution to this work by collecting these tools as a mission project. If you are interested in doing so, please contact:

Baptist Agricultural Missions Fellowship, Brotherhood Department, Box 530, Jackson, Miss. 39205.

The following equipment and materials (new or used) are needed:

1. Drill press, (1 or 2).

2. 20 ton press.

3. Any amount of bearing blocks; shafts; and pulleys, any size to work with bearing blocks.

4. All sizes of electric motors, workable or repairable from $\frac{1}{2}$ hp to five hp.

5. Any kind of Jacob Chucks to make a table mounted router.

6. A commercial type planer to handle 1 x 12" and 2 x 12" rough lumber (can get rough lumber by truck load, dress, store and dry for use in church construction).

7. Thickness plane, with four motors and top/bottom knives and tongues and grove capability.

8. Rip saw, table mounted, self-feed with 12" to 16" blades.

9. Any type of hand tools; i.e., saws, hammers, hand pliers, square trowels, screw drivers, wrenches, socket sets, ratchets, hack saws, key hole saws, pliers, chisels, pipe tools, thread cutting equipment, etc.

10. Old electric boxes with new fuses and extra breakers; electrical tools wire of all sizes, especially No. 6 and No. 8 wire; staples, small kick-off boxes for electrical equipment.

11. Wood and steel lathes, 1 each.

12. Circular saws, routers, sanders, other tools of this nature.

13. Assorted bolts and nuts, all sizes and lengths.

14. Shovels, picks, grub hoes, axes, rakes, hoes, etc.

15. Any kind of small motor, gasoline and diesel.

Stanley Stamps is Missionary in Residence at the Brotherhood Department, furloughing from Honduras.

They were talking about the prodigal son in the class at Sunday School when the teacher asked, "Was anyone sorry when the prodigal son returned?"

After a bit of soul searching, one little boy replied, "The fatted calf."

Baptists give volcano victims medicine, supplies, compassion

By Art Toalston

IBAGUE, Colombia (BP)—Edisson Ortiz, five years old, is a new amputee and possibly an orphan. No family members have visited him in the state hospital in Ibague, Colombia. The only toy at his bedside came from a Southern Baptist missionary.

Edisson, who lost his left foot to gangrene, was one of 3,000 to 4,000 hospitalized throughout Colombia following the eruption of volcano Nevado del Ruiz. He's among 50,000 left homeless, people who somehow survived a wall of hot mud and debris, as deep as 60 feet in places, that buried the town of Armero, 22,000 surrounding acres and 20,000 to 40,000 people.

About 15 Colombian Baptists, Southern Baptist missionaries and Foreign Mission Board staff members have assisted Colombian Red Cross workers, government officials and medical personnel in disaster relief.

"The Baptists have done a work that is incomparable," said Ramiro Lozano, a gynecologist who heads the Red Cross chapter in Ibague, relief headquarters, about 70 miles south of Armero.

Helping alleviate acute shortages in medicines and medical supplies is but one of numerous ways missionaries

"...horrible, sad, devastating, go to heart-breaking, shocking."

have used Southern Baptist relief donations to aid Red Cross workers.

"Don't abandon us now—the work has just begun," Lozano said to James Giles, disaster relief coordinator for the Southern Baptist mission in Colombia. Reuniting family members in various hospitals and shelters across Colombia will be a formidable challenge, Lozano said.

"How are these (survivors) ever going to adjust to life after this?" asked Giles' wife, Mary Nell, after several days of visiting victims. "There's no way to even describe it... horrible, sad, devastating, heart-breaking, shocking."

The Gileses and Ellis Leagans, mission chairman, took a two-burner stove, pots and pans, dishes, and clothing to one apartment where 25 relatives had taken refuge. Included in the group were two women who had lost husbands. One also lost three of her four children; the other, all three of hers.

Missionaries are investigating opening a goodwill center in Ibague to help amputees and others with debilitating injuries and teach new skills to those left jobless. Government officials have not decided what long-term help religious organizations will be asked to provide.

"These people now need somebody to listen to them," added Giles, who spent a half-hour with a Presbyterian pastor from Armero, Rafael Charry, whose wife and two children are presumed dead. Tears dripped to the pastor's cheeks as they closed the visit in prayer.

"If God rescued me from this

tragedy, then he must have a purpose for my life," the pastor told Giles. "Everybody ended up without anything, but we have God and we have faith."

"I have had pain with the people," said Adriana Robledo, chief nurse at the emergency room of the Baptist Clinic in Barranquilla, who came to Ibague with missionary physician Robert Edwards. "I have listened to them so they could unload their hurts, tensions, and pains," said Robledo, a member of Barranquilla's Genezaret Baptist Church.

There are "hundreds, if not thousands" of people in grief, many of them farm workers or operators of small home businesses, Mrs. Giles said. Most victims' faces still show an expressionless sort of shock at their sudden, immense losses.

Missionaries have listened to a young father tell of the loss of his 25-day-old son. He believes his wife is alive but doesn't know where she is. A mother with a fractured pelvis is hospitalized beside her 10-year-old son, whose leg was amputated. She lost her husband and three younger children.

Another woman, just a week away from giving birth, lost her husband and mother. A toddler with "NN" (no name) above his bed and a gash atop his head held out his arms and cried for "Mami" (mommy). He ate only when someone could be found to breast-feed him.

Leagans and his wife, Judy, since 1979 the only Southern Baptist missionaries in Ibague, a city of a half million people, feel "a personal loss. I sink my roots wherever I am," Leagans said. There's "an intense regional loyalty" in the state of Tolima, where Ibague and Armero are located. Leagans also knew the

director of a Presbyterian-related secondary school in Armero, Vicente Rodriguez, who still is missing.

Leagans gave "high, high marks" to Colombians in their response to the crisis. "They haven't sat back and waited for the rest of the world to respond. They've been working tirelessly themselves."

Joining Robledo and Edwards in assisting at the state hospital in Ibague were Guillermo Chaparro, a general practitioner and member of Bogota's Northside Baptist Church, and Don Pearson, an orthopedic surgeon and member of College Park Baptist Church, Orlando, Fla. Maria del Carmen de Alvarez, a neighborhood nurse and member of Bogota's Central Baptist Church, worked in various relief locations.

Survivors of the mudslide "look like they've been pulled over broken bricks for a couple miles," Edwards said. In the flowing mud, Charry recounted, "I felt like I was being ground up like a mill grinds wheat."

Both Edwards and Pearson lost count of the operations they performed, each estimating the number at 25 or more. Edwards cleaned wounds of mud and infection, working on one patient, for example, with a bladder full of mud that had been pressed through the man's mouth, nose and ears. Pearson handled gangrene-caused amputations and cleaned wounds.

Nearly every relief worker has battled weariness. After several days on the scene, Mrs. Giles recounted, "I didn't know if I could go anymore." But the next day, "seeing people who are hurting and in such need, you just forget about yourself and keep going."

Art Toalston and photographer Joanna Pinneo returned to Richmond Nov. 23 after a trip to Colombia to cover relief efforts.



Alone at age five

Edisson Ortiz faces a far more uncertain future than most 5-year-olds. He is one of many new amputees in the wake of the Nov. 13 eruption of volcano Nevado del Ruiz in Colombia. Edisson also may have lost his parents. No family members have visited him in the state hospital in Ibague, a city of a half million people about 70 miles from where a mudslide destroyed the town of Armero. After infection from mud killed the tissue in Edisson's foot, doctors had to amputate it. (BP) PHOTO by Joanna Pinneo

Thursday, December 5, 1985

BAPTIST RECORD PAGE 5



Southern Baptist missionary Mary Nell Giles of Gruver, Texas, prays with a Presbyterian woman who survived the mudslide that destroyed Armero, Colombia. The woman, only a week away from giving birth, lost her husband, mother, and several brothers in the disaster. But his father and two-year-old son were found safe. (BP) PHOTO by Joanna Pinneo

Mississippi Baptist activities

Dec. 8 Foreign Missions Day in Sunday School (SS Emphasis)

When man learned that he could not live by bread alone, he invented the sandwich — Bob Barnes

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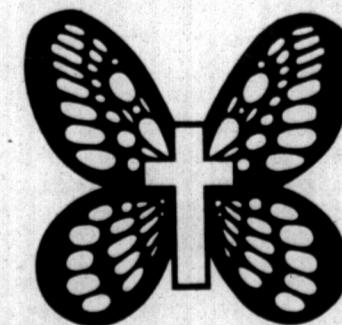
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Baptist leaders react to pending bylaws suit

By Dan Martin

NASHVILLE, Tenn. (BP)—Southern Baptist leaders from the left and the right generally have responded with "regret" that a Birmingham, Ala., layman has instructed his attorney to proceed with a lawsuit against the Southern Baptist Convention.

Robert S. Crowder and his wife, Julia, told Baptist Press Nov. 19, 1985 that he has instructed his attorney, Emmet J. Bondurant of Atlanta, to "proceed with the filing of a suit to enforce the existing bylaws of the Southern Baptist Convention."

Crowder, who said he is spokesman for a group calling itself "Baptists Committed to Fairness," said he expected the suit to be filed either in federal or state court in Georgia in late November or early December.

Crowder's complaint focuses on Bylaw 16 of the SBC, which concerns the nomination and election of the powerful Committee on Boards, Commissions and Standing Committee, and the interpretation the committee could only be named by the Committee on Committees.

The interpretation occurred during the 1985 annual meeting of the SBC in Dallas, when President Charles F. Stanley of Atlanta, on the advice of parliamentarian Wayne Allen of Memphis, Tenn., ruled efforts to amend the report were out of order during a day-long parliamentary wrangle that featured two ballot votes.

Crowder and Bondurant appeared at the September meeting of the SBC in Nashville, seeking relief. The Executive Committee, however, "affirmed" the actions of the SBC. Later, the committee adopted a list of 15 "findings and recommendations . . . in the event of litigation."

Keyboard festivals to move

The District Keyboard Festivals have changed meeting places from those announced in the festival handbooks, according to the Mississippi Baptist Church Music Department, which sponsors the events.

The Jan. 23 festival will meet at 6:30 p.m. at Parkway Church, Jackson, not at Morrison Heights, Clinton. And the Jan. 25 session will meet at 9:30 a.m. at Midway Church, Meridian, not at Poplar Springs Drive Church, Meridian.

Lew King is festival leader at Parkway; Senita Webb at Meridian.

Two additions to the handbook have been made. In Category III, the participant will follow a music director while accompanying the hymn for congregational singing. And in Category IV, participants must present at least one proficiency, but may present more than one.

For further information, contact the Church Music Department.

The Executive Committee's Bylaws workgroup, during conference telephone calls in late October and early November, adopted a recommendation which would allow nominations from the floor, but would prohibit the proposal of alternate slates.

Stanley, pastor of First Baptist Church, Atlanta, told Baptist Press: "My feeling is Mr. Crowder has expressed his views and others have expressed their views and it seems at this point there is no agreement. We would prefer it not to go to court for the sake of the whole Southern Baptist Convention and our image before the nation."

Winfred Moore, pastor of First Baptist Church, Amarillo, and first vice-president of the SBC, said: "I understand his (Crowder's) concern, but I am just sorry to see us go to court about it. I had hoped that the Executive Committee or one of their subcommittees could come up with something that will satisfy the people."

Former SBC President James T. Draper Jr., pastor of First Baptist Church, Euless, Texas, said: "The Executive Committee looked at it and felt—even with the wide disagreement—that the best way was to let it proceed through regular convention channels. Many times over the years I have been disappointed in things the Executive Committee did and things the convention has done, but I don't think it is scriptural for one Christian to sue another."

Wayne Allen, pastor of Briarcrest Baptist Church, Memphis, and the parliamentarian during the 1985 meeting, said: "It grieves my heart, and I think it grieves God's heart. This is an unscriptural way to handle matters between brothers . . . and is a bad expenditure of missions money, both from the Crowder's side and from our side."

Former SBC Second Vice-President Gene Garrison, pastor of First Baptist Church, Oklahoma City, said he "understands Bob Crowder's frustration. I feel the abuse of parliamentary procedure and the totalitarian tyranny of the presidential chair (at the SBC) is probably the most frustrating thing I have ever experienced at any meeting, of any kind."

However, Garrison added he does not believe a lawsuit "is the way to handle this. I am afraid the reaction to the suit would be even more negative than was the reaction to the way the president ignored parliamentary procedure."

Walker L. Knight, editor of the independent monthly *SBC Today*, said there are "no easy answers when Christians are fighting among themselves," and added the Crowders had followed the limited appeals process in the SBC by appealing to the Executive Committee.

Inerrancy leader Paige Patterson, president of the Criswell Center for Biblical Studies in Dallas, said

Crowder's lawsuit is in "direct contradiction to the clear and lucid instructions of I Corinthians 6:1-8," which he said is "completely predicated on the doctrine of the Providence of God."

He added if "a brother . . . does not get the reparation he desires, he still has to deal with the rest of the passage (of Scripture). Once he has exhausted his appeal, he simply has to let himself be wronged with the view that the ultimate judge is God, whose judgment we can absolutely rely on. It is that admonition that has prevented many of us from filing suit (against the convention) in these days."

Moderate leader Cecil Sherman, pastor of Broadway Baptist Church, Fort Worth, said: "I wish it weren't necessary, but somehow, some way, we have to get it to where we can have a meeting that will be moderated in a fair way."

Executive Committee member Richard Patton, pastor of First Baptist Church, Portland, Tenn., who said he voted against the two actions of the Executive Committee to "affirm" the SBC actions, said: "I have felt all along he (Crowder) has no alternative but to sue in the light of the original action and the Executive Committee action. When the Executive Committee doesn't act responsibly, people have no alternative. But the grave error of the whole thing was the ruling of Charles Stanley (at the SBC)."

Another moderate leader, David Sapp, pastor of First Baptist Church of Chamblee, Ga., said he agrees with the biblical injunction not to sue another Christian, but added: "But, we should not allow our objections to the lawsuit obscure the wrong that was done in Dallas. Every Baptist should ask what has driven a fine Christian like Bob Crowder to such an action."

Harold C. Bennett, president of the Executive Committee, said he is "disappointed" by the lawsuit and "would regret to see a court of law make decisions on the internal operations" of the SBC. "It is my prayer that if this suit is filed, it will not do irreparable damage to the cause of Christ through the Southern Baptist Convention and our churches."

SBC attorney James P. Guenther of Nashville, said he believes the "real controversy" in the SBC is deeper than arguments over Robert's Rules of Order and that "every event . . . is placed, or shoved, into the context of the current theological debate."

"Mr. Crowder's complaints about parliamentary procedure are merely symptoms of fundamental differences within the Southern Baptist Convention," Guenther added. "At a time when the convention awaits with hope reports from its own peace table, I regret we must divert energy and resources to meet the predilections of one messenger who wants to move the forum into a secular court."

Dan Martin is BP news editor.

Scientology beliefs include 90-planet confederation

LOS ANGELES, Calif. (EP)—Documents obtained by the Los Angeles Times indicate that members of the Church of Scientology believe that mankind's ills can be traced to an evil ruler named Xemu who lived 75 million years ago.

Scientologists tried to block access to the documents, which were submitted as part of the record in a civil case brought in Los Angeles County by former Scientologist Larry Wollersheim. Scientologists, who consider the documents to be sacred, jammed three floors of the Los Angeles County Courthouse Nov. 4, blocking access to the documents; the Los Angeles Times had already obtained the documents.

The documents disclose secret teachings of Scientology founder L. Ron Hubbard, and his thoughts on why mankind has faced problems throughout history. The documents suggest that mankind's problems began 75 million years ago when the planet Earth, then called Teegeeach, was a member of a 90-planet confederation of planets led by a tyrannical ruler named Xemu.

The documents say that Xemu took radical measures to overcome the problems of over-population. He captured beings on Earth and other planets, and flew them to at least 10 volcanoes on Earth. H-bombs more powerful than today's weapons were dropped on the volcanoes, destroying the people, but liberating their spirits, called "thetans," which grouped together in clusters.

Hubbard's materials go on to claim that the thetans were trapped in a compound of frozen alcohol and glycol following the nuclear explosions, and during a 36-day period, Xemu implanted in them the seeds of evil behavior for future generations. These clusters attach themselves to people today, and Scientology "auditing" helps followers rid themselves of thetan influence.

The papers were made public at 9 a.m. Nov. 4 on a first-come, first-served basis, by order of Superior Court Judge Alfred Margolis. By snaking a line of 3,500 followers through three courthouse hallways, Scientologists made sure they were the only ones to buy copies of the materials. Shortly before noon Margolis sealed the materials pending a hearing, but the Los Angeles Times had already received copies of the documents.

Court hears abortion cases; changes unlikely

By Stan Haste

WASHINGTON (BP)—The U.S. Supreme Court heard arguments Nov. 5 in a pair of abortion disputes but gave no indication it is about to overturn its 1973 decision giving women a qualified right to obtain abortions.

In cases which may present less than meets the eye, the high court was asked to overturn two federal appeals courts decisions which struck down restrictive abortion laws in Pennsylvania and Ohio. While attorneys for the states argued those laws were crafted to meet guidelines set down in the landmark 1973 ruling, *Roe v. Wade*, lawyers for opponents contend they were written to obstruct a woman's abortion rights.

During two hours of arguments, none of the participating attorneys nor any of the nine justices gave any hint of changes in *Roe v. Wade*, despite a direct appeal by the Reagan administration to overturn the controversial ruling.

That decision held that during the first three months of pregnancy, a woman possesses a constitutional right of privacy entitling her to obtain an abortion in consultation with her physician. During the middle three months of pregnancy, the court ruled, the state's interest in the survival of the fetus increases and some barriers to abortion may be erected. In the final three months, the state's interest in the unborn's survival is such that an outright ban on abortion may be imposed, the court ruled further.

In the dozen years since *Roe v. Wade* was announced, numerous states have enacted laws designed to restrict the availability of abortion but

few provisions of those statutes have survived Supreme Court scrutiny.

The challenged Pennsylvania law attempted to restrict abortions through several provisions, including a requirement that two physicians be consulted before an abortion is performed and that attending doctors tell the patient about possible medical and psychological consequences. In addition, the law required parental consent for abortions performed on minors.

In arguments on the second case, attorney Dennis J. Horan, of Chicago, faced persistent questioning about his legal standing to appeal a decision by the Seventh Circuit Court of Appeals striking down an Illinois law, also designed to make abortion harder to obtain. Horan, an "intervenor" in the case, appealed to the high court despite the Illinois attorney general's refusal to do so. Horan works for the anti-abortion group, Americans United for Life.

The Illinois law requires doctors to inform patients that some contraceptive devices—including IUDs—cause "fetal death." It also orders doctors to choose the abortion techniques which provides a fetus the greatest chance to survive if survival outside the womb is a "possibility."

Haste writes for the Washington bureau at BP.

Many people are now trying to find peace in a pill.

Giving is grace, not disgrace.

Faces And Places

by anne washburn mc williams

Katie V. Wilson

This was the first year Katie V. Wilson had missed being a messenger to the Mississippi Baptist Convention since 1935. That's 50 years. And only a hospital could make her break her Sunday School attendance record. It was 27 years and seven months perfect, when she had surgery in the first part of May for a malignancy in her right leg, and the muscles were removed from her thigh. Her long chain of pins, framed, hangs in her kitchen at 1449 Gibraltar St. in Jackson.

"The most interesting Sunday School I've attended was on the bank of the Sea of Galilee," she told me. "And the most spiritual was in Montreal. I was staying in 1968 in the home of a French Canadian Catholic family, and asked them about a Baptist Sunday School. The man of the house took me to a Baptist church and introduced me to a couple who spoke English. The service was in both French and English. All of the members made me feel welcome."

Mrs. Wilson, who retired from a job with the state Welfare Department after 21 years, is a member of Van Winkle Baptist Church. She's been teaching Sunday School there since January, 1947, except for a few years at Burch Hill, which originally was a mission of Van Winkle. In fact, she's been teaching Sunday School somewhere practically every year since 1922. That's 63 years! She started out as a substitute teacher when she was in junior college in Greene County. Later she was graduated from State Teachers' College, Hattiesburg. I first met her when I visited the Sunday School at Van Winkle in 1956 and was impressed with her wide smile and warm personality.

Surely you could call her a church planter, for she has helped to start at least six churches. First, she helped Mr. and Mrs. Percy Cooper with the beginning of Southside, Jackson, and taught Sunday School and Bible studies there. Next was Paul Truitt at Pearl; she taught Sunday School there while the church was still a tent. She helped other Van Winkle members to get the Burch Hill Church started. And besides these, she had a hand in organizing three churches in Ohio.

In 1968, a group of volunteers from Van Winkle and their pastor, the late Herman Milner, traveled to Youngstown, Ohio. Katie V. Wilson was among them. As a result of their visit, a mission was organized. Melvin Jones, another of them, returned to become pastor of the Cornersburg Church, which grew from the mission. Since then, as a result, Liberty and Northside Baptist churches have also opened in Youngstown.

Each year for ten years a busload of young people went from Van Winkle to Youngstown to teach in Vacation Bible Schools and do personal visitation. Always Mrs. Wilson went with them. Then later each year she returned for a two to four-week stay to do follow-

up visitation and witnessing. She has gone to Ohio by church bus, pick-up truck, Greyhound bus, her own car, and by plane. Her expenses have been paid by her church, individual friends, and herself. She says if you make yourself available, God will provide a way.

As a result of her 15 years of Ohio visits, she has seen quite a few professions of faith. At one house where she stopped, the couple seemed somewhat interested. Three times she returned to talk with them. Later, both made professions of faith. "You surely are persistent," the man said.

She answered, "If you saw a stack of logs rolling over a cliff and a man on top of the logs going over the cliff, wouldn't you reach out and try to help him?"

This woman — with her spirit of determination, her continuing faithfulness to the church, her attitude of loving and caring for people, her smile that stays on through good and bad times — has been a real inspiration to me through the years. Though I have not been with her a great deal, I have watched and appreciated her efforts. Now at last I've learned that the V. in her name stands for Viola.

She was born in Greene County. "Can't you look at me and see?" she asked.

At Van Winkle, in the 40s, she began teaching a class of women which grew from 15 to 65 on roll. She had moved from Laurel to Jackson in 1935. Then Oster Daniels, who was education director, asked her to teach a class of young people. She protested, "The Lord called me at Second Avenue Church, Laurel, to teach adults."

"Well, does that mean the Lord can't call you now to teach young people?"

So for 15 years she taught young people. Later she went back to teaching women, ages 45-49. Since her illness, one of the class members has been teaching. For the past few months she has been back at church; a neighbor drives her car for her. Her class wants her to continue with the teaching.

For I don't know how many years, she attended the Southern Baptist Convention, from San Francisco to Miami, and many places in between.

Her stewardship of life has also included her material possessions. After it became a necessity for her to raise her three sons, Howard, Frank, and Robert, alone, she started to work, on a job paying \$35 a month. "But I soon got a raise to \$45!" she recalls. From this, she and the boys saved their tithe for God. She gave each of them a small allowance and each had a box for the tithe. One night they needed a loaf of bread and she told Frank to go and borrow a dime from God. "No, Mama," he said, "God might come tonight and find his dime on us."

"God's finding the dime on me didn't bother me," Mrs. Wilson told me recently, "but Frank made me think. I suddenly realized I didn't want God



Katie Wilson

to come and find some of the sins and shortcomings I had on me!"

Once, when she could not pay the rent, they were put out on the street, with all their belongings. She asked the landlord if she could go back into the house and get her broom and mop. As she crossed the street and lawn, the word of Hebrews 13:5 came to her: "Be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee." She asked, "Lord, how can I be content in a situation like this?" and the second part of the verse came to her again: "I will never leave thee, nor forsake thee." Many Scriptures have meant a lot to her through the years, she said, but this one has meant most.

Once their food supplies were so low that she pawned her diamond. But she didn't tell the children then what she had done with it. "I didn't complain to them about the hard times," she said.

"These were my responsibilities, not theirs. We just enjoyed life and were happy together."

Some time later, when Frank learned what had gone with her diamond ring, he bought her another. She still wears it, and it meant even more to her after Frank was killed in an automobile accident. Now it is a real treasure, for Howard and Robert and their families have added ten more diamonds to surround Frank's, two for the sons and eight for the grandchildren. (She also has 12 great-grandchildren.)

For Katie V. Wilson, this ring is so appropriate. For her price is "far above rubies."

Thursday, December 5, 1985

BAPTIST RECORD PAGE 7

Oradea Baptist Church faces bulldozer again

By Dan Wooring

ORADEA, Romania (EP) — The fate of Europe's largest Baptist church once again hangs in the balance despite a recent visit by Billy Graham during his whirlwind, eleven-day, seven-stop preaching mission to Romania. The 2,100-member Second Baptist Church of Oradea, Romania, could be demolished early next year and the congregation has nowhere else to worship.

The Oradea church, home of Europe's largest and most active Baptist congregation, was ordered bulldozed by local officials to make way for urban renewal. After a storm of protests from the West, officials postponed their actions temporarily, to give the congregation time to build a new structure designed to accommodate nearly 3,000 worshippers. Construction of the \$1.5 million sanctuary was due to begin in October, but now plans are in jeopardy.

"We had an agreement with the government representative to build this new church," said Nicolae Gheorghita, senior pastor of the church. "We knew that Western Christians would want to help us with our new church and so we made some agreement with the government about receiving this currency. But

they are now delaying the possibility for us to receive the currency from the West because they won't give us a bank account where the money can be sent."

Gheorghita explained further, "We had an agreement with the local authorities that when we start building they would allow us to be in our present sanctuary for only a year. This agreement was made last January, and by the first of January, 1986, we need to be worshipping in our new building. But at the moment they are withholding permission for us to open a bank account to receive the currency from the West, so that is impossible."

The Oradea Baptist Church saw some 7,000 packed inside the Billy Graham's visit in September, and more than 36,000 listening to loudspeakers outside. Hundreds made commitments to Christ at the end of Graham's sermon, and 54 of those converts were recently baptized in the church. Graham has been invited to the dedication of the church's new building, if it is built.

Open Doors News Service Chief Correspondent Dan Wooring recently returned from Romania.

Personal growth is aim of ministers' meeting

Ministers of education, ministers of youth and activities, and church business administrators are invited

to a "Personal Growth and Dynamics Conference," Jan. 27-28 at the Baptist Building in Jackson.

The conference will feature Will Beal, church administration consultant with the

Baptist Sunday School Board. He will be discussing understanding of group process, importance of a healthy self, relational skills, function of the church staff team, and goal setting for personal needs.

Baptists begin 874 new ones

NASHVILLE, Tenn. (BP) — Southern Baptists started 874 new Sunday schools during the 1984-85 church year for a total of 9,326 new Sunday schools reported since an emphasis on new starts began in 1977.

Texas reported 311 Sunday schools while Florida had the second highest total with 72.

Four conventions met their goals for new Sunday school starts for the year. Ohio had a goal of 30 and started 35 new Sunday schools. New England met its goal of 25 new Sunday schools. Kansas/Nebraska topped its goal of 10 with 17 new Sunday schools while

Alaska started 12 new Sunday schools with a goal of eight.

There were 1,151 new Sunday schools started during the 1983-84 church year. Sunday school starts have topped the goal of 1,000 per year for the seven years prior to 1984-85. The highest total was in 1978-79 when Southern Baptists started 1,273 new Sunday schools.

Bold Mission Thrust goals for 1985-90 call for starting 8,000 new Sunday schools, including 2,000 ethnic Sunday schools, said Jerri Herring, growth consultant at the Sunday School Board.

The goal for 1985-86 is 1,200 new Sunday schools. State conventions also are setting goals for the year and for the next five years. Alabama has reported a plan to start 733 new Sunday schools in the next five years, Herring said.

The Southern Baptist Sunday School Board will provide funds for contract workers in new Sunday school work. "We would like to have at least two Sunday school contract workers in each state," Herring said.

Speak kind words and you will hear kind echoes.

Letters to the Editor

Need in Honduras

Editor:

In a telephone conversation last night with a fellow missionary in Honduras, I learned that there is a critical need for a qualified English teacher in the Pinares Academy in the capitol city, Tegucigalpa. Because of this need, a missionary homemaker is having to teach in order to fill this need temporarily. This may be an opportunity for a recently retired person who is certified to teach English or someone who is currently in a position to respond. This position would be for the current school year through June, 1986, and possibly through June, 1987.

Also needed is a person to serve as business administrator for the academy, an evangelical school which is attended by children of missionaries and of North American businessmen as well as Honduran students. The school is Christian in character, and teaching is done in both Spanish and English.

It would be necessary for the business manager to speak some Spanish. The school is governed by a joint board of trustees, on which Southern Baptist missionary, Carl Rees, serves. Details for remuneration, housing, and transportation can be secured by writing him at Apartado 279, Tegucigalpa, Honduras.

Persons interested in either of these two needs may contact Stanley Stamps, missionary-in-residence in the Brotherhood Department, Mississippi Baptist Convention Board.

Stanley Stamps
Missionary in residence

Christian testimony

Editor:

I am the chaplain of the Warren County Work Release Center in Vicksburg. The Warren County Work Release Center is located at Kuhn Hospital in Vicksburg. I am an ordained member of First Church in Vicksburg.

What I am writing to you about is a paroled inmate from the Kuhn Hospital. Her name is Lola Christine Knowles. Lola is now paroled and is living at 1221 John Daily Drive, Gautier, MS 39553. Lola is being helped by First Church, Pascagoula, MS.

Will you please publish the following testimony:

Lola was born in Gautier, Ms. She is 25 years of age. She is married and the mother of three children. Lola was convicted with the intent to sell marijuana. Lola's probation was provoked in 1984 because she got back into the crime again. She spent 8 weeks in the Mississippi State Hospital at Whitfield. Lola's husband, Aubrey, was also involved in this. He served time in the county jail in Jackson County and the Work Release Center. Lola was carried to the Mississippi State Prison at Parchman in the Fall of 1984. She made the Work Release Program and was brought to Vicksburg on December 16, 1984. She was in the fear of her life at Parchman.

God did his work in Lola's life. She started attending church with us at First Baptist Church in Vicksburg. She made her public profession of

faith in April 1985 at the spring revival. She was baptized by Dr. Gordon Sansing. Lola was very active in the work of First Baptist Church, giving her testimony. She went from a life of drinking and drugs and sex to a transformed life. On July 23, 1985, Lola was paroled to the Friends of Alcoholics in Pocahontas.

She has a letter from Director Richard Barth that recommends her to give her testimony. She was paroled or released from the Friends of Alcoholics on September 23, 1985. Lola gave her testimony on October 10, 1985, at the First Baptist Church in Vicksburg at the Project Second Chance Banquet. She and her family are now attending First Baptist Church of Pascagoula.

Carter H. Gibson
Rt. 10, Box 349-C
Vicksburg, MS 39180

New life and safety

Editor:

As I was sweeping my sidewalk today, I was also observing the beautiful fall colors in the leaves on the few small trees we have in our yard. The beautiful bright yellow and orange in the maples, and the deep red in the dogwoods.

Then as I rounded the corner of the house, I happened to look up into one of the dogwoods, which had lost almost all of its beautiful red leaves; and only the red berries were left. Nestled in one of the bare branches was a bird nest still intact, after all the winds, and rains, and storms. Earlier in the summer that nest had contained new life, and I had watched the mother bird feed her babies.

As I looked at the bird nest, I thought about how Jesus gives us new life, then how we begin to grow as Christians, and how he keeps us secure as the winds, and rains, and storms of life come to us. My heart offered a prayer of thanksgiving for this life and safety in Him.

I was reminded of a little poem I read several years ago in a church bulletin.

Said the robin to the sparrow
Friend, I'd really like to know
Why these anxious human beings
Rush about and worry so.
Said the sparrow to the robin
Friend, I think that it must be
That they have no Heavenly Father
Such as cares for you and me.

Author unknown.

Mrs. Homer Worsham
Rt. 4, Box 106
Holly Springs, MS 38635

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record.

The amount of sleep required by the average person is usually ten minutes more — Los Angeles Times Syndicate

Book Reviews

LIVING ILLUSTRATIONS by J. B. Fowler, Jr.; Broadman Press, Nashville, Tenn.; 154 pages; paperback;

J. B. Fowler Jr. is the editor of the Baptist New Mexican, the Baptist state paper for New Mexico. He is also the former pastor of First Church, McComb, Miss. He has served as chairman of the Baptist Record Advisory Committee. He was pastor of churches in Texas before moving to Mississippi.

Living Illustrations presents illustrations in 78 categories. There are several illustrations in each category. They are drawn from history, literature, and life.

This book is designed to help the busy minister or the speaker who is called on only occasionally. The illustrations are indexed by topics and by personalities, making them easy to find for use.

The illustrations are easy to read and will be easy to use. They will add an extra dimension to any message. As the author notes in his preface, he takes the idea of using illustrations directly from the Savior himself.

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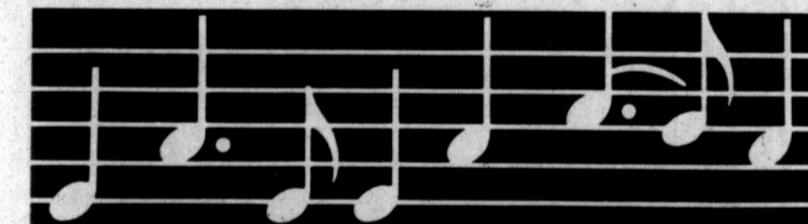
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New Hope Church, Foxworth, recognized 30 members for perfect attendance in Sunday School for the year 1984-85. Pictured, receiving one year pins were, Amy Lowery, Kim Lowery, Karen Pittman, Kyle Pittman, and Bradley White. Receiving a two year pin was Kenyon White. Receiving three year pins were, Donald Lowery, Jeremy Pounds, Blake Slocum, Dustin Stringer, Peggy Stringer, Pud Stringer, and Terri Thomas. Receiving four year pins were, Julie Lowery, and Bobby Smith, Jr. Receiving five year pins were, Brandi Magee, Kristi Magee, Sherrell

Magee, and Corey Pittman. Receiving a six year pin was April Stringer. Receiving seven year pins were Buck Blackwell and Seth Stringer. Receiving an eight year pin was Nancy Thomas. Receiving nine year pins were Anthony Stringer and Shelly Stringer. Receiving a ten year pin was Brandon Slocum. Receiving an 11 year pin was Eric Stringer. Receiving a 15 year pin was Danny Thomas. Receiving a 16 year pin was Jimmy Thomas. And receiving a 30 year pin was B. B. Stringer.

Just for the Record

The fifth annual RA Rally was held at Calvary Church, Oak Grove, Nov. 9. Churches represented were First, Purvis; First, Lumberton; First, Sumrall; Calvary, Immanuel, Oral, and Oloh, with 65 boys and 15 counselors attending. Included in the activities were a mission emphasis by Doug Benedict, director of missions, Lamar Association, and a presentation on safety. A testimony by one of the RAs was a highlight of the day, said James McMahon. Robert Moree is associational RA director.



First Church, Long Beach, recently began a new ministry of mission support. A "Mission Post Office" has been opened in fellowship hall to encourage correspondence with foreign missionaries. Pictures of missionaries from the church, maps, and letters from the missionaries are on display. Also available are pre-stamped cards and aerograms, pre-addressed mailing labels, pens, and a drop box to make it as easy as possible to send letters to the missionaries. Pictured are Jackie and Nancy Hutchinson, creators of the "Mission Post Office," sending letters to Mike and Lynn Hutchinson, missionaries to Togo.



Cash Church, Lena, had a homecoming and Praise Sunday, Oct. 27. Pictured are Bill Fox, pastor, and Ray Brooks, chairman of deacons, singing "Amazing Grace" from the top of the church, for paying off the indebtedness of the new sanctuary in two years and two months, in the amount of \$72,000. The church also had a note burning ceremony on Nov. 10.

Thursday, December 5, 1985

BAPTIST RECORD PAGE 9

Devotional Sursum Corda

By Don Nerren

Sursum Corda has been called by many "The Watchword of Christmas." When Jesus was born in Bethlehem two thousands years ago, angels came from heaven to announce that wonderful message the world was waiting to hear, "Glad tidings of great joy to all people."

Cruel and pagan men have worked to erase "that night" and the Savior who was born, yes, even from the pages of history. Yet, for almost two millenniums, Jesus has been salvation to all who have paused at Calvary's cross and named him Lord of all.

The message of that first Christmas to a world that lay bound in the chains of darkness was "*Sursum Corda*." (Lift up your hearts, your redeemer is here!)

In every age the Christ of Bethlehem's manger has been resounded again and again. "*Sursum Corda*!"

Some men refuse to acknowledge the Christ of Christmas. They think of Christmas as being cynical and hostile. How strange this seems to me. The Babe of Bethlehem's manger came from heaven as an answer to a world filled with cynicism and hostility.

When Christ came from God, the world needed a Savior. The need is even greater today. The world needs to know that the Jesus who stepped into history many years ago is indeed the Way, the Truth, and the Life; and without him there will be no resurrection to eternal life.

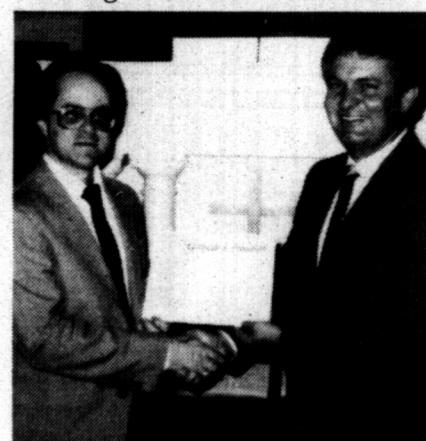
"*Sursum Corda!*" Lift up your hearts. Flee from your valleys of depression. Unchain yourselves from your selfish ways and anger. Lift up your hearts to our great God in thanksgiving for his grace and care (Jeremiah 3:3).

Lift up your hearts in forgiveness this Christmas. Rejoice, a Savior is born and he lives as Lord of all (John 1:1). *Sursum Corda!!*

Nerren is pastor, Center Hill Baptist Church, Hamilton.

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Dane Truhett, (left) pastor of Mars Hill Church, Winston Association, was ordained to the gospel ministry by First Church, Louisville, Sunday, Nov. 24. Jimmy Porter, (right) pastor, presented the Certificate of Ordination. Others participating in the service included Jerry Stevens, director of missions; Arden Stone, chairman of the deacons, Mars Hill Church; Eddie Rudick, pastor, East Louisville Church, and John Burke, minister of music, First Church, Louisville.

First Church, McComb, will be hosting the second annual New Year's Eve Celebration designed for students, seventh grade through college, said Terry Sharp, minister of youth.

The celebration will be from 8:30-12:30 with a super time of recreation, refreshments, wild skits and talent. It will be a good time of celebrating and fellowship.

The highlight of the evening will be Kenny Marks, Live in Concert! Kenny is a contemporary Christian entertainer, whose music and ministry are geared toward today's youth.

Randy Makamson has been called as pastor of Springfield (Leake) Carthage. Makamson previously served as pastor of Good Hope Church for five years.

Herbert Stewart, student at Mid-America Seminary, has begun his ministry as pastor of the Cedar View Church, Northwest Association. He will be ordained on Nov. 27 at Cedar View.

Don Silkwood has resigned as pastor of Michall Memorial Church, Gulf Coast, and is available for supply preaching.

First Church, Greenwood, has called Mrs. Tricy Turman as minister of children. Mrs. Turman has her master of religious education from Southern Seminary. She is married to Ted Turman and they have two children, Clint and Callie.

Michael Memorial Church, Gulfport, has called Troy A. Sumrall, Pass Christian, as interim pastor for the second time. Sumrall has been active as interim, supply, and director of missions since returning to Mississippi after retirement in 1972 from First Church, Pearsall, Tex.

The inventor of the zipper was probably just meshing around — Joan I. Welsh in *Quote Magazine*.

Relativity is why the red light is twice as long as the green light even though both are 20 seconds — Jack Stroube

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Thursday, December 5, 1985

Jerusalem church victim of terrorism, anti-christian bias

By Art Toalston

JERUSALEM (BP) — The Narkis Street Baptist Church intends to present its case for rebuilding to both Israel's prime minister and High Court.

The Jerusalem congregation — a victim of arsonists three years ago — is sticking by its rebuilding plans, despite an adverse ruling by an Israeli district planning commission.

"We all feel this is a moral issue that we've got to stand on," said Robert Lindsey, pastor of the congregation of 300 and a longtime Southern Baptist representative in Israel.

Church leaders have launched a letter-writing campaign to urge Israeli Prime Minister Shimon Peres to intervene in their behalf. They are asking Southern Baptist pastors and church members to participate in the effort.

Church leaders also have approved the preparation of an appeal to the High Court, Israel's highest judicial body.

The church is mailing a notice of its letter-writing campaign to more than 1,000 individuals and groups in various countries who have contributed to a rebuilding fund. So far, more than \$500,000 has been contributed.

"Just a simple letter" to Peres in Jerusalem is sufficient, Lindsey said.

Explaining the inherent moral issue, the pastor said, "First, our chapel was burned down by what we call religious terrorists, fanatics. Everybody is against terrorists today

and that's exactly what they are." No arrests were made after the Oct. 7, 1982, fire that gutted the 60-seat chapel.

"And secondly, political-religious pressure has kept us from being able to rebuild according to our needs," Lindsey said.

In essence, "... we are suffering a limitation on our religious freedom. The same kind of thing could happen to some other Christian church (in Israel)."

Lindsey also pointed out, "A kind of subtle permission is being granted to those who would violently attack Christian institutions by the refusal of the authorities to speedily grant permits to rebuild and enlarge."

Letters to Peres may prompt concern that the commission's failure to protect religious liberty is "making a bad name for Israel," Lindsey said.

The congregation worked with the Jerusalem municipality for two years for approval of its rebuilding plans. Since November 1984, the delay has been with an Israeli agency, the Jerusalem district planning commission. Meanwhile, worship services have been in a tent-like structure next to where the chapel was built in 1933.

In October, the commission turned down plans for a new facility encompassing a 400-seat auditorium, several Sunday school rooms and office space. Instead, it offered to let the congregation build to about half that size. New plans would need to be developed and

the entire review process repeated.

The commission is part of the interior ministry, which is headed by a member of Shas, one of several ultra-Orthodox political parties in Israel. Shas members hold only three of the Israeli Knesset's 120 seats, "but they have much more power politically because (larger) rival parties woo them to join in a coalition," Lindsey said. The interior ministry also controls visas and other travel-related matters.

Another ultra-Orthodox group, Yad L'achim, organized a protest in front of the Baptist church in January, promoting it with posters throughout Jerusalem. About 100 people participated.

Lindsey believes the letter-writing campaign can be encouragement to many Israelis to take a stand for religious liberty.

Many of the Orthodox and zealous for their faith, having weathered various sorts of persecution in Europe, regard belief in Christ as contrary to Judaism. "We think of Jewish believers as still Jewish," Lindsey said. "Legally they stay Jewish if they become believers."

Even though the church is in a Jewish neighborhood, the pastor said, "We never had any dissension until some group began to incite some of our Orthodox neighbors."

Toalston writes for the Foreign Mission Board.

RTVC's Edwards promoted, staff cut

(continued from page 1)
every personnel action."

Roach, however, specified that Allen continues "as the chief policy maker; Jim Edwards' job is to see they get done." Under the plan, Edwards will assume some of the responsibilities of Luke Williams, executive vice-president, who has announced his early retirement Sept. 30, 1986.

In addition to promoting Edwards, the reorganization plan creates an executive management group formed of Allen, Edwards, Williams, and two current vice-presidents who will be promoted to senior vice-president.

The new senior vice-presidents are William Nichols, who was promoted from director of broadcast services to senior vice-president of affiliate relations, and Robert Taylor, vice-president of programming services, who was named senior vice-president of programming services.

The other vice-presidents will remain in their current roles. Charles Roden is vice-president of support services and R. Edward Gilstrap is vice-president of counseling services. A third vice-president, Ron Dixon, recently resigned his media services post to return to an advertising agency in San Antonio.

"Some of the programs created for the ACTS network—including 'Cope,' 'The Sunshine Factory,' and 'Country Crossroads,' as well as new programming, will be syndicated and offered to stations across the country," Taylor said. "In addition, programming also will be produced for syndication which can be utilized on the ACTS net-

work." Among others who will be assigned to the new syndication unit will be Claude Cox, Jerry Pillow, and Bonita Sparrow.

The commission's marketing department, which Cox directed, will be moved under the radio department, directed by Edwin Malone. The promotion department, for which Sparrow was responsible, will become network promotion under Nichols, and the audience response department, which Pillow headed, will remain under the direction of Roden.

According to Roach, the reorganization is part of a four-pronged effort to make ACTS viable. The other parts are negotiation of a 10-year payout loan which would reduce cash flow, and the success of the fund-raising campaign and the new syndication effort.

Roach said commission representatives are continuing meetings with a Dallas bank in order to convert a three-year, \$6 million line of credit to a \$10 million, 10-year payout for the loan. "The bank is working with the commission to try to solve" the financial problems, he added.

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- * July 30 - Arrive Fairbanks - Tour Fairbanks
- * July 31 - Alaska Railroad to Denali
- * Aug. 2 - Flight to Nome/Kotzebue
- * Aug. 5 - ALASKA BAPTIST CONVENTION FORTIETH ANNIVERSARY

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Sharkey-Issaq. WMU sponsors crafts fair

Sharkey-Issaquena may be the smallest association in the state but the association has a large heart for missions. The Woman's Missionary Union sponsored a Seamen's Crafts Fair Nov. 16 in Rolling Fork. Baptist Men, Baptist Women, Acteens, and GAs all had an opportunity to again experience Mission Action. Not only were donations of homemade crafts, canned goods, and baked goods received from each group, but men, women, youth, and children enjoyed helping the day of the sale. The Acteens and GAs especially liked handling the concession stand where they sold hot dogs, cupcakes, cookies, and cokes. A total of \$542.43 was raised for the three seamen's centers on Mississippi's Gulf Coast.

For the first time, the WMU elected this year a Mission Action/personal witnessing director, Mrs. Helen Hays. She, along with Mrs. Linda Taylor and the WMU council, were responsible for planning the event: Mrs. Martha Hicks, W.M.U. director; Mrs. Annie Jo Evans, secretary; Mrs. Prudy Gilder, Baptist Women director; Mrs. Myra Norville, BYW director; Mrs. Pat Lowther, Acteens director; Mrs. Bonnie Hatten, GAs director; and Mrs. Lorraine Courtney, Mission Friends director.

Yazoo City gets new pipe organ

A new pipe organ will be dedicated, Dec. 8, at 7 p.m., in the auditorium of First Church, Yazoo City.

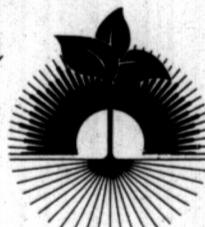
The organ has three manuals (keyboards) and pedals, 30 ranks of pipes and 1,752 individual pipes. The organ was built by the M. P. Moller Pipe Organ Company of Hagerstown, Md., the largest builder of pipe organs in the world.

The dedication recital will be played by William E. Gray, Jr. of Waynesboro. Gray, an employee of the M. P. Moller Organ Company as a designer and sales representative, designed the instrument in consultation with the Organ Committee of First Church.

Immediately following the concert there will be a reception in the church's Fellowship Hall. Mrs. James A. Henley, Jr. is music ministry coordinator at First Church, Yazoo City, and James F. Yates is pastor.

A mother was very much annoyed because a written excuse explaining her little son's absence from school following a heavy snowfall was demanded by his teacher. Whereupon she wrote: "Dear Teacher: My little Eddie's legs are 14 inches long. The snow was 18 inches deep. Now maybe you understand why he didn't get to school yesterday."

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Earl Kelly

Earl Kelly
Executive Secretary
Mississippi Baptist Convention Board



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Mr. H. G. Vail
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J. E. Cone
Mr. & Mrs. C. D. Pollan
Mr. Jesse Vaughn
Mrs. W. H. McKenzie, Jr.
Travis Vaughn
Mr. & Mrs. James Reynolds
Mr. Jim Walker
Mr. & Mrs. Taylor Webb
Mr. & Mrs. Sterling Doolittle & Judy
Mr. & Mrs. Fred Ballard
Rev. James Dewey Wallis
Mrs. Dewey Wallis
Mr. Hollis Webb
Mr. & Mrs. W. J. Simmons
Mr. Hollis Webb, Sr.
Mr. & Mrs. W. J. Simmons
Mrs. W. W. Weems
Mrs. Ray Hamilton
Mrs. Ruby Wetterau
Callie D. Taylor
Gladys D. Pope
Mrs. Minnie Patten White
Robert & Diane Stewart
Mrs. Ollie White
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Oct. 26 - Nov. 25

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Mr. & Mrs. John M. Boyles
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Mr. & Mrs. C. D. Pollan
Mr. & Mrs. Carl M. Kelly
Mrs. Ethel Mullins
Sibyl Andrews
Mr. & Mrs. Don Southerland, Jr.
Mrs. Margaret Ashley
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Mr. & Mrs. Larry M. Peterson
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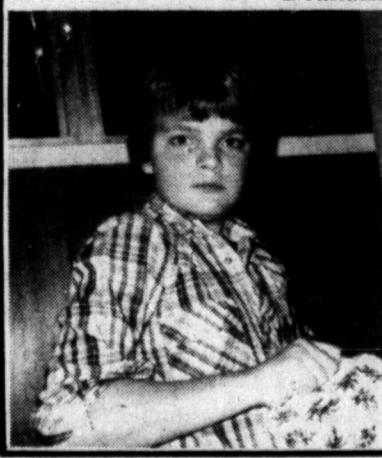
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Baptist Record

- Life and Work: Relating works and worship
- Uniform: The birth of Jesus
- Bible Book: Daniel's faithfulness . . .

Relating works and worship

By David W. Spencer

Jeremiah 7:3-12, 14

Church buildings have become very important to us through the years. For some of us, the buildings where we worship are an inheritance from the past. While it's important to have places of worship and to maintain them properly, we must be careful not to fall into the trap of worshipping buildings, traditions, memories, and doctrines instead of the Living God.

As the years passed after the construction of Solomon's Temple, a superstitious theology grew up around that temple. It was believed that God himself would fight to protect the temple! As a result of this superstition, the people began to relax their moral commitment to God. As long as they stayed near the temple, they were safe.

As the nation of Judah began to deteriorate and foreign enemies were

all around, the people clung tightly to their temple superstition like some people do to a rabbit's foot. Because the people refused to face the facts of national and moral deterioration, Jeremiah delivered his blistering temple sermon, which very nearly cost him his life. (See 26:7ff.) His sermon can be studies almost like a legal brief.

I. The statement of the case (3-4)

In verse 3, Jeremiah sounded forth the call to repentance.

In the next verse he warned the people not to trust in the false theology, superstition, and tradition of the false prophets. The people were deluded by the subtle lies and the pious shibboleth: "The Temple of the Lord, The Temple of the Lord, The Temple of the Lord!" In the Hebrew this phrase contains only two words and sounds like, "Hakel Yahweh!" It was a nice catch

phrase that could easily be taken up on the lips of the multitudes. We still have our pet phrases, denominational labels, and theological jargon with which we defend ourselves and blast our enemies. Jeremiah warned Judah that they could not dismiss their problems with pet phrases.

II. The resume of God's expectations (5-7)

Jeremiah must have shocked his audience as he warned them that mere formal worship, tramping the carpets of the church, and membership were not enough to satisfy the claims of real religion. What did God expect? In verse 5 God said the people must "truly amend" their ways and "truly execute" justice. When a Hebrew writer wanted to express a concept as powerfully as possible, he would often use the word two or three times — such as "King of Kings" or

"Holy of Holies." In verse 5 Jeremiah used the verb to amend twice and the verb to execute twice. That's why the RSV says "truly." God was saying the people were going to have to get serious about moral and ethical demands.

III. The indictment (8-11)

Up to this point, the charges have been relatively mild as compared to what now follows. The word "Behold" demands that the people seriously look at the critical situation and seriously consider their sins. In verse 9 Jeremiah alludes to the first, second, sixth, seventh, eighth, and ninth commandments.

The people have almost totally rejected the covenant with God. The incredible thing about it all was that the people felt free to disregard God's commandments and still expected God to bless them anyway because

they came to the temple and went through the rituals. They had indeed turned the temple into a den of thieves.

IV. The sentence (12, 14)

Jeremiah warned the people they had best remember how God had disregarded an earlier place of worship in Shiloh. God is not limited to one place and one time.

Soon the temple of Jerusalem was destroyed by the Babylonians. When it was rebuilt years later, the same thing happened. This time Jesus called it a "den of thieves" and again it was destroyed and has never been rebuilt. Considering this judgment of God, we ought to reexamine the heart of our religion.

Spencer is pastor, First, Long Beach.

The birth of Jesus

By Anthony S. Kay

**Isaiah 11:1-9; Micah 5:2;
Matthew 1:18-25; Luke 2:1-7**

"Jesus, Jesus, Jesus, there's just something about that name," goes the lyrics of a popular song. Indeed, there is something special about the name of Jesus. Names are important and many an expectant mother and father have pondered long and deliberately to give their child the appropriate name.

Name selection was very important to the Hebrew family. The birth of Jesus was the culmination of prophetic history as well as redemptive

purpose. We may ask, "What's in a name?"

I. His name, Jesus, means God's salvation. From before the creation of the world, "God was in Christ reconciling the world unto himself." His name was to be Jesus, because he would bring man salvation from sin. This glorious message was announced prior to Jesus' birth but reached its climax with his death on Calvary's cross. Man, lost in sin and doomed to death has reason to rejoice. Jesus, God's salvation, will become man's personal saviour.

II. His name, Emmanuel, means God's presence. For many years, the Hebrew people knew God as their creating all-powerful God and worshiped him as their Lord. God had revealed himself to Israel in various ways (bushes on fire, clouds, pillows of fire, et. al.) but as the writer of Hebrews states, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Hebrews 1:1-2).

God was to be experienced in a unique and special way in the person of Christ. Jesus reveals the Father. We can know what God is like by looking at Jesus and listening to his words. God, the son, was born in a stable and laid in a manger and grew as a human being with all of our human desires and temptations. We have reason to say hallelujah. God is with us — He is one with us in humanity, yet, without sin. He has brought us salvation through his death on the cross and he brings us fellowship with God as we experience abundant life in him through his presence.

Yes, there is something special about his name.

His name is Wonderful, His name is Wonderful,

His name is Wonderful, Jesus, my Lord;

He's the great Shepherd, the Rock of all ages,

Almighty God is he; Bow down before him,

Love and adore him, His name is Wonderful, Jesus, my Lord.

—Audrey Mieir

Kay is pastor, First, Calhoun City.

Daniel's continuing faithfulness to God

By J. Gerald Harris

Daniel 6:3-7, 10-11, 19-22

Under the administration of King Darius, Daniel rose to prominence. He was given the second highest position in the whole kingdom. He was virtually at the helm of the ship of state. Unfortunately, his appointment provoked envy and jealousy among all the princes and politicians in the empire. Immediately they began to examine the life of Daniel in search of some fault, some blemish which they could use to accuse and discredit him.

I. The design against Daniel (6:3-7)—According to verse 4, the presidents and princes went over Daniel's life with a fine-toothed comb. There was no corruption, no lack of wisdom, no lack of faithfulness. They looked for some hidden-away, secret sin, but there were no skeletons in Daniel's closet.

We are reminded of Jesus' words in Mark 4:20: "There is nothing hid which shall not be manifested. Neither was anything kept secret, but that it should come abroad." God's candid camera is always grinding away, and his tape recorder is always

playing. Cover up your tracks as you please; draw your curtains as close as you can; bolt, lock and chain your doors; dig your underground channels and caves, but be assured that God sees.

Having found Daniel blameless, these men agreed that if they were to trap Daniel it would have to be in reference to "the law of his God." They went in flattery to King Darius. You have seen it on television; you used to hear it on radio: "Queen for a Day!" "How would you like to be 'God for a month'?" That was the proposition!

They persuaded the King to decree a decree that could not be broken. The decree proclaimed that no one could make a petition to any god or man except to King Darius himself. The penalty for violating the decree was to be cast into a lion's den.

II. The devotion of Daniel (6:10-11)—Daniel is not in the dark as to what has happened. He retires to his chambers, opens his windows, kneels, and prays. His prayer life was an open testimony of his devotion to God.

If a man had gone to Babylon in those days, he would not have had to ask if Daniel loved the God of the Bible. They knew where his loyalty was. Pity the man who lives so that people have to ask, "Is he a Christian?" May we so live that no one need ever ask that question about us.

It is interesting that even Daniel's enemies knew him to be a man of prayer. That is rather remarkable. If we had our choice of how we should like to be known in our communities by those who might not be particularly partial to us, many would choose to be known as astute leaders, or wise and learned, or successful. However, the enemies of Daniel knew him to be a man of prayer.

The Bible says that "Daniel prayed as he did aforetime." He could have panicked. He could have questioned God. He could have protested to the king when he learned of the decree. However, he did not panic or protest or try to gain pity. Instead he prayed! He linked himself with omnipotence.

III. The deliverance of Daniel (6:19-22)—Because of Daniel's devo-

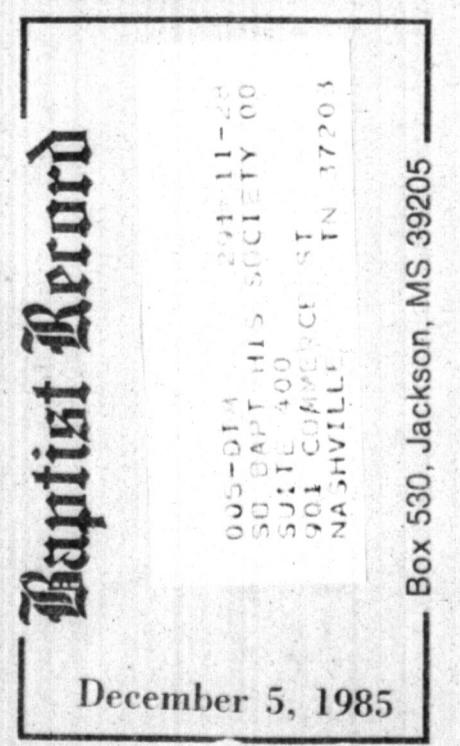
tion to God he was cast into a den of roaring lions. However, upon Daniel's entrance into that dangerous den the lions became as lambs. Daniel responded to the question of the perturbed King by saying, "O King live for ever. My God hath sent his angel, and hath shut the lions mouths, that they have not hurt me . . . (v. 21-22). Surely, the lions had never suffered from such a strange case of lockjaw before.

Notice that God did not save Daniel from being put into the lion's den, but He saved him in it and brought him through it unharmed. Very often our prayers are that we might escape trials and testings, but we do not know what we are asking. The Word of God gives no guarantee that Christ's people shall be immune from trouble. But there is the unfailing guarantee that faith in God will never fail to be honored.

Note that "no manner of hurt was found upon him" (v. 23). Daniel was preserved completely! Those lions had not even chewed a button off. Why? Because "he believed in his

God" (v. 23). Daniel knew the intrinsic importance of faith. Indeed, the chief requisite for a godly man is faith. Indeed, Jesus said, "According to your faith be it unto you" (Matt. 9:29).

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